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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

OUR FIELD GLASS.

Too late for last issue, we learned that on Sunday, the 16th, Pastor Sproles and his Jackson people had a good day. The membership are much refreshed from the late revival. Three more were received on 16th, by experience and baptism. It was a pleasure to be in the prayer meeting service Wednesday evening (16th). When the meeting was thrown open for general expressions from the brethren, there were five responses, besides a few words from the writer. Hymns were suggested by different ones, and altogether it was an enjoyable service. On Sunday (16th) we met for the first time with the Pelahatchie saints. We had a good day and met with a number of the members. We were away from the prayer meeting Friday evening. It is a pleasant little town, twenty five miles from Jackson, and the church has in its membership some of the salt of the earth. May they be greatly blessed.

We have a recent letter from Rev. W. E. Dear, of Forney, Texas, one of our "exiles." He says: "I still love my native State. I was pastor at Carthage when I came to Texas in 1895. I have a good pastorate. I love my people and I have every evidence that my people love me. I enjoy THE RECORD so much in my Texas home. I read of the work carried on by your brethren there with a childlike fondness. I am trying to get in shape to send you a contribution for the Orphanage. I close with a hearty God bless you in your great work for God's dear children." Bro. W. W. Parnell, from Panola county, is one of the every-day religious men of the Legislature. He never misses a service or prayer meeting of the church here unless providentially hindered. He was at the Wednesday evening prayer meeting and made an enthusiastic talk. We were also pleased to meet Bro. J. W. Brame, a son of Rev. C. E. Brame, of blessed memory, and Bro. Derrick, who has two

Derriek, of Como. His home is here, as he is farm manager at the Insane Asylum. Brethren S. E. Dudley and son, of Utica, in sending a nice contribution for our work, say: "We think the time has come when Baptist churches and Sunday Schools throughout the State should come to your assistance, and not only pay all indebtedness on the land, but have suitable buildings erected and furnished ready for occupancy. Let it be done without delay."

Here is a sad incident. Bro. W. E. Ellis says: "While away from home attending the Convention at Wilmington, a very sad death took place in my church. Mr. and Mrs. Gamble, both members of my church, died of pneumonia only four days apart. They were sick about six days each. Both were up when I left for the Convention. I came home yesterday evening and found three homeless children, as their parents were poor and left them destitute. They will need a place in an Orphan's Home. Have you gotten your work where you can take them? I hope so. The oldest is a girl about eight years old, the second a boy about six, and the baby a girl about eighteen months old." The mother, while sick, expressed a wish for her children to go to an Orphan's Home and be kept together. In a few days we will have these children in charge of Mrs. Hunter, our matron. We recently had an appreciated visit from Bro. L. A. Duncan, the Chronicler, and enjoyed it very much. Come again, beloved.

The more we learn of the Whitsitt incident at Wilmington, and since the more we seem to see it as doubtful. We thought Dr. B. H. Carroll's statement in the Texas Standard made it clear that the action at Wilmington was, as we had said before, a labored effort to "hush up" the matter as a compromise. But since we have read Dr. W. H. Whitsitt's address to the students of the Seminary after his return, we see it only the less clearly. The Doctor seems to take it that the whole thing was a vindication of himself. True, he does not say so in so many words, but it is difficult for us to put any other construction on his language. Then, we have read what some of the other papers say about it, and while they seem to wish to accept the issue as final and satisfactory, they appear not to be able to refrain from writing between the lines that the good Doctor was handsomely vindicated. We do not care to discuss the matter here, or now, but we will say, and with emphasis, as Dr. Carroll has so fittingly said, "Such matters cannot be settled by a song."

Rev. W. J. David has been invited to preach the Annual Sermon before the Industrial Academy, at Healing Springs, Ala., on June 6; and Rev. G. W. Brame, of Canton, and Rev. M. J. Society on June 8.

CHRONICLES

L. A. D.

Again our part of the State is without colportage, except a little that is done by Bro. J. M. Sammons and some scattering work by Bro. C. S. Ray. Bro. J. M. Phillips felt compelled to cease his labors; for a part of which he has received no compensation. The Chronicler has not been relieved of his burden. Chickasaw Association having failed to do its part. We enjoyed a visit from Bro. Phillips recently, and last week Bro. W. M. Patton made a pleasant call.

The Chronicler having business in Jackson, visited that city last week. He attended a meeting of the State Building & Loan League. Simon Meyer, of Natchez, was elected president; J. T. Buck, vice-president; T. R. Foster, Vicksburg, secretary and treasurer. C. W. Robinson, of this city, was put on the Executive Committee. Messrs. Waite and Jones, of the First National Bank, showed us courtesies; also Bro. Hardy Harrison, Miller and Moore, of the Senate, and Messrs. Russell, Denton, Gunn, etc., of the House.

While in Jackson the Chronicler was able to spend some time with his relatives, Mrs. Judge Bailey, Mrs. J. M. Moore, J. W. McChaves, etc., and the pleasure of calling upon Bishop Sproles, who is rejoicing in continued accessions to the church by baptism. Among those who joined under the preaching of Bro. Simmons was little Johnnie Miller, a former pupil of Forney first Avenue Sunday school. We enjoyed a visit to the family of Bro. Wm. Miller, and in an hour or two at the home of Col. Holmes.

Bro. S. S. Foster's domestic life with his Orphanage. His office is near the union depot, over Ratliff's, and his temporary home about two squares further west—neat, clean and airy quarters. While strolling through the city we met Bro. J. R. Johnson, of Steen's Creek, and his good wife, and Bro. M. W. Varnado, a former citizen of Meridian—also Mrs. Will and Chas. Teams. On the train going over we had the company of Dr. H. Lizard, on his way to Cooper's Well.

Just before we left Meridian the Southern Hotel took fire. It was partially destroyed, so much so as to be almost wholly vacated. As we were leaving Jackson on our return home, the fire bells there rang out and rumor said that Belhaven College was burning. It was not materially damaged, we learn.

Last Lord's Day was a busy one with our churches. All held their usual services. During the week previous an interesting protracted meeting was held at Georgetown chapel. Some of the workers in the Sunday School were absent, holding a session down on Dog river, it is said. Dr. Stone filled his regular appointment at the Highlands; Eld. B. S. Gavin preaching again at Forty-first Avenue. Dr. Venable

Honor to Whom Honor, Praise to Whom Praise is Due.

DEAR BRO. HACKETT:—I have just read with pleasure and profit Dr. Venable's Convention Sermon. Strong if not profound, in thought, orderly in arrangement, logical in conclusion, and scriptural in deduction, it is well calculated to stimulate devout thought and bring home to the soul the reality of a spiritual life. I sincerely hope every young Baptist minister in our State may have the opportunity of studying closely this helpful sermon.

THE FIRST FRUIT.

You know little Flora Walne—just a little mite. Well, last Sabbath morning, as I stepped upon the platform, this note, with a dollar, was handed to me. It speaks for itself. I confess I was deeply touched when I read the note and looked at that big silver dollar, and I think I preached all the better for having it. Latterly I have received much encouragement from many of the older members, both by letter and verbally.

In much respect,

J. S. HUTCHINSON.
Vicksburg, Miss., May 19.

DEAR PASTOR:—Enclosed is the first dollar I have ever earned with my own hands, and I have enjoyed the work more than anything I ever did. I am happy to do even so little for the Lord. The dollar comes from the sale of my first book.

Your little friend,

FLORA WALNE.

May 16, 1897.

Our city mourns the loss of our great Southern Hotel. It was an ornament to our city architecture, an honor to our intelligence and taste, and a splendid and wholesome convenience to our people and the public. This is the third time it has passed through the devastating element, but we understand, will soon, as heretofore, like the Phoenix of fabledom, come up into new life out of its own ashes. Some of our brethren suffered loss by being in contiguous buildings, namely: the drug store of Whitfield & Lide, Heiss & Sons' Book and Stationary Store, and Barnes' Art Gallery. Their losses were chiefly from water and removal. These latter are doing business as usual now at the old stand, and seem about as before. Together with our excellent First National Bank, with one or two exceptions, all who were in the hotel building have quarters elsewhere. It will probably be six months before the building will be restored to its original status.

E. R. P.

One of the best institutions in our city (Meridian) is the Queen City Business College. It is becoming better known every day. It is already the leading institution of its kind in the State. They are fully prepared to give a thorough course in either Bookkeeping, Shorthand or Telegraphy. Pupils are there from different parts of Mississippi and adjoining States. We heartily commend it to any of our young people who wish to

A Word From Aberdeen.

DEAR RECORD:—Our pastor has gone to the Convention, and as he is a very timid man, I thought during his absence I might tell you that from the talk of many and the actions of a few, I am encouraged to hope for a moving upward and onward. Our young brother, Corrie C. Coleman, now preparing for the ministry, filled the pulpit Sunday at 11 a. m. and 8 p. m., and the attendance and expressions since from many is gratifying. May the Lord bless him with many days and much of the conquering power.

I am persuaded that many readers will be glad to hear that Sister Eva Crowder, once with Evangelist Hatch, is now living here, and her usual zeal, shining Christian face, and her masterly control of cornet horn adds both to interest and numbers. God help us, with all these blessings, to profit. A. J. BROWN.

Commencement Exercises of the Mississippi Normal College.

Sunday, May 30, 11 a. m.—Commencement Sermon by Rev. J. G. Lane, of Aberdeen.

Monday, May 31, 10:30 a. m.—Scientific Senior Class Exercises.

Tuesday, June 1, 8:00 p. m.—Play, "Beyond Pardon," Miss Walker and pupils.

Wednesday, June 2, 10:30 a. m.—Oration by Hon. A. A. Cannon, of Jackson.

Twenty-Third Annual Commencement of Clinton, Ky., College.

May 23, Sunday, 11 a. m.—Commencement Sermon, by Rev. B. B. Bailey, Winchester, Ky.

Sunday night—Sermon before the Missionary Society of the College.

Monday, 10 a. m.—Address before Senior Debating Society by Prof. H. R. Stone, A. M., Mississippi, Vice-President of the College.

Tuesday, 10 a. m.—Address before Junior Class.

Tuesday night—Alumni Association.

Wednesday—Class Day.

Wednesday night—Baccalaureate Address by Rev. J. O. Rust, D. D., Nashville, Tenn.

Thursday, 10 a. m.—Address by Rev. G. W. Riley, President.

Thursday night—Graduating exercises, delivering diplomas, etc.

Georgetown College Commencement, Georgetown, Kentucky.

Sunday, June 6, 11 a. m.—Baccalaureate Sermon, E. C. Dargan, D. D., Louisville, Ky.

8 p. m.—Sermon before the Y. M. C. A. by Johnston Myers, D. D., Chicago, Ill.

Monday, June 7, 8 p. m.—Address before the Literary Societies by W. E. Hatcher, D. D., Richmond, Va.

Tuesday, June 8, 10 a. m.—Fortieth Anniversary of the Class of 1857.

8 p. m.—Address before Students' Association by Prof. John Calvin Metcalf, Georgetown, Ky.

Compliments of W. B. CRUMPTON.

THE KINGDOM AND THE CHURCH AND THE CHURCHES.

BY L. R. BURRESS.

Sermon preached before the Tichomingo Association and requested for publication in THE ITOMON by that body.

TEXT: "Speaking of the things pertaining to the kingdom of God, Acts 1:3."

The doctrine of the kingdom and of the church and of the churches is the unsettled theological question. And out of this question, grows the obstinate differences among Christians. This is the storm center from which so many "winds of doctrine" sweep over the creeds of men.

Wrong conceptions of truth have hindered its progress among men more than any objection that has been raised against truth itself. If truth be sought apart from the daze of prejudice or liberated from the thralldom of human opinions, it would assuredly exert a greater power in that it would have a reader and a wider reception. Christ the Lord who said of himself, "I am the truth," was rejected because of the blinding power of human traditions and biased interpretations of the scriptures.

There are two theories that are prevalent among Christians with respect to the idea of the church. One is that the church is universal, which embraces not only the individual Christians, but also all organizations that are called in the name of God. This idea of the church holds that it is co-extensive with the kingdom of God.

The other idea is that it is a local, independent organization under the power of the kingdom of God.

Realized and idealized power has been the result of the former. Vital faith in God has yielded to faith in the church. This does not ask that one should search for God's teachings concerning the doctrines of the kingdom of God, but accepts for the sake of peace, the idea of a national and universal church. In this every conception of religious obligation may be held as matters of faith by church members, and the proposition of sinless perfection, and fellowship in the creeds of such a church.

In the other, where each local organization is regarded as an independent body, appeal is made to the individual fitness of each member constituting this body, in virtue of the special work to which the church is called or appointed. This work is to establish the rule of God in the hearts of men; to cause men to be obedient to God. To do this, the local church is God's executor of his commandments to men as expressed in His Word, and obedience to this is secured by the presence and work of the Holy Spirit operating upon the heart and conscience of the individual member of the church.

The church then has no legislative authority. It can only execute. Legislative authority admits that present or subsequent generations may be wiser or may need conditions other than former ones and gives power to change. The legislative right reflects on the omniscience of God. It says he could not foresee all necessities or expedients. It may be added that this body or church is necessarily composed of spiritually minded members, for no other can understand the things of the Spirit. "Because it is given

spirit" to know the mysteries of the kingdom of heaven, but to them (those not in the Spirit) it is not given." Matt. 13:11. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "So then they that are in the flesh cannot please God." Rom. 8:7, 8.

"But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are not spiritually discerned." 1 Cor. 2:14.

There must be capacity to receive the things of God as well as ability to convey the things to the minds of men. Ability to hear as well as ability to teach is of the Lord. All who heard the sound did not obey, that is, all would not receive the offered ability. Rom. 10:16-18. This teaches that a church must be separate from the world, regenerate in character, zealous of good works, a city on a hill that cannot be hid. Its members will be the salt of the earth and the light of the world. As a body, "fair as the moon, clear as the sun and terrible as an army with banners." Sol. Songs 6:10.

KINGDOM.

Before advancing further, it will be well to distinguish between kingdom and church.

The word "kingdom" is an abbreviation of "king's domain." It is true that the domain of God, who is king over all, is universal and "there is none His right to dispute," but as there is a natural body and a spiritual body, so there is a natural kingdom and spiritual kingdom.

The spiritual kingdom is a divine kingdom. It is designated

God, "of Christ." It is God ruling angels and principalities and powers in heavenly places, and contrite hearts of men. Such hearts give locality for the kingdom of God on earth, while the throne of power is in heaven. Hence it is not of earthly origin. "My kingdom is not of this world," is the emphatic declaration of the Master.

"The kingdom of God cometh not with observation." (Luke 17:20), for it does not manifest itself by outward show; for the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost. Rom. 14:17. Meats and drinks were included in the ordinances of both Jewish and idolatrous religions, and as it is positively stated that the kingdom of God is not these, it is not outward; and the kingdom of God is not ordinances of any exterior kind, but the factors of the kingdom are spiritual and internal, viz., righteousness, which is God-likeness, the image of God restored, rightness with God. Nothing else can be righteousness which can be recognized in the domain of God. Peace is the second factor. The kingdom of God is peace, peace that comes from God, that gives peace with God, rest of the soul, recognition of God's right, "Peace that passeth understanding."

The third factor is joy. The kingdom of God consisteth of "joy in the Holy Ghost." This is "abiding joy." We rejoice "because the love of God is shed abroad in our hearts by the Holy Ghost."

Righteousness, peace, joy, all these in the Holy Ghost. This order is unchangeable. One must

have peace and have peace and have peace before he can enjoy joy. Its powers are spiritual. Its subjects are not naturalized into it, but they are natives, having citizenship in it. "You must be born again to enter it." So it comes by new birth, by men becoming "partakers of the divine nature." But some say that born of water and of the Spirit includes water baptism, and that one has a visible entrance into it. I answer that "new birth," "regeneration," "made a new creature," all have reference to the spiritual man and not to the physical. Yet it is the physical that is baptized. Now if baptism in any sense stands for the "new birth," the body and not the spirit of man must be the subject of regeneration.

Again, it is taught by some that begetting precedes birth. If this distinction is admitted, this follows, that which is begotten is that which is born. As it is spirit that is begotten, therefore it is spirit that is born. In baptism the body is the subject of the transaction, however devout the spirit may be.

The power of the kingdom is not under the control of men, for it rests upon the uttermost sovereignty of God. Devout men think sometimes that they have discovered the secret of its power whereby it is extended, and begin to act on their fancied knowledge, when lo, the power has departed. Such would follow the methods of successful laborers.

Men have not yet learned all that is contained in these wonderful words: "Not by might nor power, out by my spirit saith the Lord."

Peace of it, is having our hearts as the king's domain. This is what men need every-where, the whole inner realm of of the soul brought under divine rule, then will the outer life be brought under divine government. "Getting into the kingdom is simply getting the kingdom into us." The Holy Spirit brings the kingdom in, and kills to sin that he might make alive to righteousness. For the kingdom of God is spiritual and therefore potent with life. "Man by nature is dead in trespasses and in sins." Eph. 2:1. "Go I quickens into life." Eph. 2:5. Jesus came that they might have life and they might have it more abundantly." Jno. 10:10. This is the expressed power of the kingdom. "Life is its own reason for being," and life demands the conquest of death. We are killed to sin that we might be made alive to righteousness. "And this is the record that God has given to us eternal life, and the life is in his Son." 1 Jno. 5:11. This life manifests itself in obedience to the will of Him whose life it is. "Always bearing about us in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:10.

Out of, or by, reason of, this life come church life, or the organization of the church for manifesting the Christ life. Christ first, then the church. God makes Christians, the Bible makes church members. Faith in the revelation leads to God, being with God leads to obedience to His will.

The kingdom then is not a tangible, organized government; not a political power, but a power that exercises upon

the hearts of individual Christians. This power is distinct from, yet in harmony with the gospel. The gospel is the sword of its power and that power is exerted directly upon the hearts and the consciences of individuals by the Holy Ghost, whose office it is to give to the heirs of grace the only discernment that is possible of a kingdom that is purely spiritual. 1 Cor. 2:14. "The kingdom cometh not with observation, neither shall they say, to here or to there, for lo the kingdom of God is within you," or within your midst. The question that brought forth this answer showed that the people had an idea of a visible kingdom, organized for political purpose, to overthrow human government and to restore the kingdom once again to Israel. This idea Christ overthrows by His reply, for His kingdom is not of this world. You cannot locate it. It is not an object, but it is a power invisible. The invisible domain of the invisible God. Parables are given to illustrate truths. The parable of the sower shows that the means or influences of the kingdom are scattered about like seeds, and that some come in contact with opposing forces and some with favorable forces. In favorable conditions the good effect of the kingdom is realized, when unfavorable this effect is lost.

The parable of the seed growing secretly (Mark 4:26-29) shows that the powers of the kingdom will widen and extend more, and more till the harvest time. "The hidden treasure," "the pearl of great price," show the blessings that shall flow out of the kingdom to bless its subjects. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Rom. 14:17. When Christ the Son shall deliver to the Father the kingdom, then it shall be visible and located in the external and spiritual world, for its subjects shall see things as they are, for all shall be spiritualized. Then shall it be a kingdom of kings and priests unto God, who is King of Kings.

CHURCH.

This word is used to refer to a local congregation, as the church which is at Corinth. 1 Cor. 1:2, for to the aggregate of the saved in heaven and in earth. Eph. 1:22-23. "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." Also Eph. 5:23, 24, 25-27. "This is a great mystery; but I speak concerning Christ and the church." Eph. 5:32. The word church here embraces the entire number of the redeemed, the whole household of faith. Jews and Gentiles are united under the gospel, the middle wall of partition having been broken down, and they are constituted one fold under Christ, the one shepherd, the one body of which he is the one head; one family, of which he is the eldest Son; one house, of which he is the builder; one army, of which he is the Captain; one royal priesthood, of which he is the great high priest, of which he is the great high priest.

When the plural, churches, is used, reference is made to the churches of a certain district or country, as the churches of Galatia, churches of Asia. The word church in its singular form is used once to embrace all the Christians of Judea, Galilee and

Samaritan in R. V. Acts 9:81. This can be understood when, very recently—Acts 8:1—the members of the Jerusalem church were scattered through this territory when Saul was making havoc of the church. After his conversion, peace and prosperity were enjoyed by these scattered members of Jerusalem church. Churches were soon organized by the scattered members, for they that were scattered abroad went everywhere preaching the Word, and the subsequent churches at other sections became followers of those in Judea. 1 Thes. 2:14.

THE LOCAL CHURCH.

The local church is an organized institution given to men by Christ, whereby they manifest the rule of Christ in their hearts, by external obedience to his will, being gathered together to carry out his law. In it man's accountability to God as sovereign, and his responsibility to man are inextricably bound. Such an organization Christ instituted or set up, and the only organization he left upon earth. This he called the church—the church. The primary meaning of this word is "called out from"—that is, men are called out from the world and made Christians, and as a consequence they were "called together for a purpose," as an assembly for business. As the members of the U. S. Congress are first elected, called from the people, and afterward organized into a body for business. So with the people of the Lord, who "first gave themselves to the Lord, and afterward to the brethren, according to the will of the Lord." 2 Cor. 8:5.

The constituent members of this organization were the apostles whose names are recorded in Matt. 10:1-4. They had been prepared for this by the preaching and baptism of John, and after enrollment were prepared for their work by the personal teaching of Christ. John could say, as he saw the subjects of his ministry clustering around Jesus, "He that hath the bride is the bridegroom." It was of this institution that Christ spoke when he said, "Upon this rock I will build my church," in Matt. 16:18. That this has reference to the temporal or local church is manifest, for the binding and loosing granted to it is to be done on earth. And to it as a constituted organized body, his disciples being members, when he taught the manner of procedure to settle offences—"tell it to the church." Matt. 18:17.

Jesus was the immediate bishop and shepherd of this flock, as well as "the chief shepherd and bishop of souls." "I am the good shepherd, and know my sheep, and am known of mine," and of other sheep I have which are not of this fold." John 10:14-16. He went in and out before this flock—therefore in fact their pastor. It was in this church that the Lord's Supper was instituted. Luke 22:19-20; 1 Cor. 11:23-26. After his resurrection Jesus delivered to this church his great commission. Matt. 28:19-20. After his ascension this church, with others added, is found transacting business pertaining to the kingdom of God in choosing one to succeed Judas. Acts 1:15-26. This was a fulfillment of special prophecy. Ps. 109:8. Matthias is chosen, and special reference is made to him twice afterwards. Acts 2:14. "Peter standing up with the eleven"—62. Then the twelve—all is thus confirmed

after Pentecost. One essential qualification to be possessed by Judas' successor was that he must be a witness from the baptism of John to the ascension of Christ. Acts 1:15-26. This identifies the Judean church with the church which was tarrying at Jerusalem for endowment to do its world-wide missions. "And when the day of Pentecost was come, they were all of one accord in one place." Acts 2:1. And to this same company on the same day was added about 3,000 souls. Acts 2:41. This enlarged company continued daily with one accord, worshipping and praising God, and the Lord added to the church: same company part of which began from the baptism of John, daily, such as should be saved. Acts 2:47. These that were added, like the Corinthians, "gave themselves first to the Lord and then to the brethren, by the will of the Lord." The Holy Spirit, in his usual operations, is spontaneous, as the wind bloweth where it listeth, but on the day of Pentecost he was sent according to promise. Neither was the church a spontaneous production of that day, for it had divine genealogy and history before this day. It had been bred in the hearts of the people by the preaching of John the Baptist and by Christ, and Pentecost only confirmed what had been labored. John's preaching was the heaven or the yeast of the church. It was John who started the ferment. "The beginning of the gospel of Jesus Christ, the Son of God, as it is written in the Prophets, Behold I send my messenger before thy face which shall prepare the way before thee." Mark 1:1-2. Jesus said, "I will build my church." He also said, "I will declare thy name," the name of the Father, "unto my brethren; in the midst of the church I will sing praise unto thee." This he did in his incarnation, as is clearly shown in Heb. 2:12 and context. It cannot be true that the Holy Spirit came on the day of Pentecost to construct a new engine of mercy, but to propel the one constituted by Christ, not to form a new church, but to confirm the word of Christ, and may I not say, to dedicate, as Solomon did the finished temple, this house, which is the church built by Christ our Lord. This ship has been built, and now it is launched in the seas for all the waters, and for all the time."

Having found the New Testament church in its origin and completion, let us now study it as a

MODEL.

And "see thou makest all things according to the pattern shown thee in the mount." For the likeness to possess only some feature of the model is not faithfulness. The possession of all the features gives claim to identity. Things that are like the same thing, are like each other, and so the New Testament model. This is uncontrovertible. Therefore, to claim that any organization is a New Testament church because of the sincerity of the claim, is to admit a charity that ignores accuracy, for what ever Bible charity does, it "rejoices in the truth." To admit claims that are vicious, that men of different minds might be suited, is to agree that Christianity must be humanized, rather than humanity Christianized. The revelation was God manifest in the flesh, and not flesh manifest in God. As it is written, "Enoch

walked with God," and not God with Enoch. Again, when divisions exist, such as necessitate different organizations, "there must be heresies"—1 Cor. 11:19; and heresy "must be rejected after the first and second admonition." Titus 3:10. All divisions cannot be right; some must be wrong, but one can be right.

Loyalty to Christ demands that every Christian of whatever party shall repudiate his party for the sake of truth. If there be an unwilling one, the best he could say is, "not that I love truth less, but that I love my church more." Such might be a good churchman, but a poor Christian. Each should be able to say, "I belong to no sect. I am a Christian and belong to Christ; but as long as sects are in question, I claim 'the sect everywhere spoken against' in Acts 28:22. This is loyalty to Jesus." "See thou make all things according to the pattern shown thee in the mount."

The church is compared to a building. To the Corinthian church Paul said, "Ye are God's building." 1 Cor. 3:9. "But Christ as a son over his house; whose house are we if we hold fast the confidence and the rejoicings of the hope, firm unto the end." Heb. 3:4-6. So Christ is the builder of the model, for a master mechanic is necessary to insure a well-constructed house. Christ Jesus alone possesses all the qualifications necessary for such work.

Every house must have a foundation. Great care must be taken here. Christ tells of two builders: One foolish who built on the sand; the other one was wise, for he built upon a rock. The Christ of the scriptures is the rock foundation upon which to build, and not on one's interpretation of the scriptures. He is the chief corner-stone, elect and precious, upon which to build. Christ said, "Upon this rock I will build my church." That this church is for his people while here on earth is sure, for the loosings and bindings in earth with the God-given key, will be approved in heaven. "For other foundation can no man lay that is laid, which is Jesus Christ." 1 Cor. 3:11.

CHARACTER OF MATERIAL.

for building is special. "Let every man take heed how he buildeth thereupon." If the material is of the proper kind, all the buildings will be fitly framed together." Eph. 2:21. "Ye also, as lively stones, are built up a spiritual house an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5. "So this building is rooted and built up in him and established in the faith as ye have been taught." Col. 2:7.

The church of the New Testament is composed of quickened and regenerated persons. This distinguishes this church from all human organizations. "Prepare thy work without, and make it fit for myself in the field and afterwards build: thine house." Prov. 24:27. So Christ did. "Now if any man has not the spirit of Christ he is none of his." Rom. 8:9. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor." 2 Tim. 2:20.

So all who are regarded as members may not be regenerated. This is a consequence of

human depravity, and not of the teaching of Christ.

HOW IS MATERIAL PREPARED?

1. Not by natural holiness, for "all by nature are children of wrath." Eph. 2:3.

2. Not on account of parental virtue. "Think not to say with yourselves that we have Abraham to our father—every tree that bringeth not forth good fruit shall be cut down and thrown into the fire." Mat. 3:9-10. These children of Abraham were addressed as a generation of vipers. Surely if the children of faithful Abraham were rejected no others may hope for acceptance.

3. Not by moral training, for it is written, "Ye must be born again." John 3:3, before ye can see or enter the Kingdom. "The natural man cannot receive the things of the spirit." Paul had all the moral training and honored heritage that any could claim, still he, when conscious of the excellency of the knowledge of Christ, counted all as loss. Phil 3:8.

4. Not by good works; "For by grace ye are saved through faith and not of yourselves, it is the gift of God; not of works, let any man boast." Eph. 2:8-9. So Christ, the great master builder, commands his laborers, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." He showed how to obey this while on earth by making disciples and then baptizing them. John 4:1.

"As the Father hath sent me so I send you." Christ came to a crooked and perverse generation, and with the implements of Divine appointment he showed his laborers how to work. His workmen now study (endeavoring by all right means) to show themselves approved unto God, rightly dividing the word of God, giving to each his portion in due season. They go forth praying, preaching the word, exhorting, entreating, beseeching in public and in private; with psalms, hymns and spiritual songs and with their conversation seasoned with salt, teaching the gracious wisdom of Christ, seeking and yielding to the influence and help of the Holy Spirit. Thus the attention of men is won, that they may hear the proclamation of the gospel and repent and be saved.

A pile of timbers, brick and stones, however well prepared, do not form a house; so a band of believers do not make a church. As the material must be put together according to system, "fitly framed together," so must the believers be formed into a body. The Lord makes Christians and Christians make churches. Can any man forbid water that these should not be baptized which have received the Holy Ghost? Here is an appeal to the baptized to consent to the baptism of the new converts in the house of Cornelius. That these coming in should enter by consent of those within is in accordance with both the teaching and practices of the apostles.

It is taught throughout the New Testament that repentance and faith precede baptism. The office or effect of repentance is to lead the penitent to abhor and to forsake sin. That of faith works by love and purifies the heart, for in the exercise of faith the believer entrusts his spiritual being to Christ as his Savior, and receives the love of God shed abroad in his heart by the Holy Ghost.

The office of baptism, besides declaring faith in the buried and risen Savior, introduces one publicly into the company of baptized believers as into a local

church. "For in one spirit were we all baptized into one body, for the body is not one member, but many." 1 Cor. 12:13-14. But now are they many members, yet but one body," so the church and body are one.

5. Not by joining the church. The church is for natives, those born of God. "Ye must be born again before you can see or enter the kingdom." One must enter the kingdom before entering the king's house. The church is the Lord's house. These negatives suggest that there may be those who insist that the material is "prepared by putting it in the house. Suppose Solomon had followed this suggestion in the building of the temple, bringing stones as they were quarried and the timbers as they were felled. Beauty and strength never would have characterized his temple. But instead he sent approved workmen into the forest to prepare timbers, and men to mine in the earth to procure stones and prepare them for the temple. Each piece of timber and each stone was accurately prepared and numbered, so that when put into the building the sound of the hammer was not heard. "They were fitly framed together."

So Christ, the great master builder, commands his laborers, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." He showed how to obey this while on earth by making disciples and then baptizing them. John 4:1.

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HOW IS THE BUILDING HELD TOGETHER.

In buildings, made of stone or brick, well tempered mortar is used to cause them to adhere together. The cement of a church is love. For "Ye being rooted and grounded in love." Eph. 3:17. And, "We know that, we have passed from death unto life, because we love the brethren."

Thus the church is to be the theater of God's most gracious wisdom and glory in earth and heaven. Membership in the church should not be sought for one's self, but with the view of doing good through the

1 John 3:14. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. "If we love one another God dwelleth in us, and his love is perfected in us." 1 John 4:12. "Behold how good and how pleasant it is for brethren to dwell together in unity." We love him because he first loved us. Nothing is able to separate us from this love. Rom. 8:35. So we are kept by the power of God. Peter.

What are some of the purposes of the local church?

A church is not as an uncultivated and hedgeless vineyard. Piously directed activities should characterize each individual member of a church. Those who possess the qualities above noted "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into a holy temple in the Lord, in whom ye are also built together for a habitation of God through the Spirit." Eph. 2:20-22.

A church then is for the habitation of God. This does not limit the presence of God, for "the heaven of heavens cannot contain him." Yet in a peculiar sense he dwells in a well ordered church. "Where two or three are gathered together in my name I am in their midst." "Lo, I am with you always, even unto the end of the world." He who walked among the golden candle sticks in John's prophetic vision, still abides with his people.

This "house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15) is to keep and uphold and proclaim the truth to all the world. This is done by the individual members and by them through appointed teachers or preachers. A church cannot be too careful in keeping this trust. It is a truth that maketh free. Sooner or later, nothing but truth will benefit any man. Truth is uncompromising. It is intolerant. It will not mix with error as "iron will not mix with clay." It yields not an inch. It concedes nothing. Any doctrine claimed as scripture, if it is not exclusive, is nothing. It shuts out everything else and says, "I am God's truth, I am right and everything else is wrong." "We know that we are of God and the whole world lieth in wickedness." 1 Jno. 5:19.

The church is intended to be the world's teacher. Let faithfulness characterize this duty, for who disregard their own duties and faith, are in truth enemies of their own faith. The church through the appointed means is "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ to the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God—unto him be glory in the church by Christ Jesus throughout all ages, world without end." Eph. 3:9-10-12.

Thus the church is to be the theater of God's most gracious wisdom and glory in earth and heaven. Membership in the church should not be sought for one's self, but with the view of doing good through the

Continued on Page Seven.

BUTTER MAKER,
Patent Wonder

Seen by the illustration the latest model the maker is unlike any device invented for churning, the large tub shown is modeled exactly like the roller used on the large gear of the machine. The gearing of the machine revolutionizes this process, and agitates the cream more strongly than the blined dasher churn. Lubrication causes friction of the tub, causing the butter to be almost gathered. From a view, the butter must be a few minutes—it does beautiful granulated butters.

For making in all parts "Queen" over and over, a wonder that is known does just what is claimed of the butter, is finer than a quarter from the churn, and it is very

anywhere state, "they sell five the 'Queen' from \$45 to \$100 a week, trouble." A widow lady, Mississippi, with three children and never sold a butter, "she made \$7.00 a taking care of her family."

Thirty-Six.

made in making butter temperature was 66; thick and sour. A grand price of age, made butter in a quarter from one gal- perators and quality of ore named. I have sold

BRACH, Carthage, Mo.

Minute.

a success. Mr. Pains take twenty dollars for get another. The butter was in one minute, minutes or two and a half. minutes, which was the the churn over eleven run three times a week. S. C. PAINS, Orwell, O.

By Talks.

and enclosed draft of

The 12 of your Queen
Send them as gifts as
given the Queen Butter
and it does all that is

FELLERS, Jasper, MO.

In 8 Hours.

lasing with the Queen
sent me, and I have sold
ut about eight hours
A W CORLEMAN
n, Cambria Co., Pa.

Before 100 People.

r maker is the finest
r saw for making but-
er in two minutes
people or more, and
could not be beat.
The
Wilmington, Ohio.

Twenty-Five.

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Y. Port Huron, Mich.

Twelve.

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minutes the longest time
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W.D. LUTZ
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place, do not desire a place,
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Queen Butter mak-
et, Cincinnati, Ohio.
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y ready will wait. One
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CENTENNIAL
E, VIATHE
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ickets to Nash-
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s: \$11.90 round
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of each week,
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MISS. MARY P. HACKETT, Editor.

AFRICA. "Lift up your eyes and look on the fields."

Make Room for the Savior.

Have you room for the King of your soul?

Have you room for the Ruler of Heaven?

Have you room for the King of your soul?

Have you room for the King of your soul?

Have you room for the King of your soul?

Woman's Missionary Union at Wilmington.

SECOND DAY.

Prayer service, led by Mrs. J. L. Johnson, of Mississippi.

SUNDAY AFTERNOON.

Set apart as Missionary Day.

remains on prayer and answers to prayer, after which, the beautiful song, "Take My Heart and Let It Be," was sung.

Rev. Mr. Cova, an exile from Cuba, gave a most pitiful account of the persecution of his people.

We were told by Miss Mary Buhlihaier of her work at the Immigrants Pier in Baltimore.

After music by the choir, we went with Mrs. Mosley on a "Tour in Mexico," which was very enjoyable, especially her vivid description of the elegant homes visited on the route of travel through that country.

After a short exercise of prayer and praise, the meeting adjourned to meet at 9:30 a. m. on Monday.

After devotional exercises, conducted by Mrs. Townsend, of Texas, the day's exercises were interspersed with remarks from Mrs. Mellin, of Alabama; Mrs. Eagle, of Arkansas; and Mrs. Watson, of South Carolina.

The delegates present from Mississippi were: Mrs. J. L. Johnson, Mrs. M. B. Ayer, Mrs. W. A. Chappin, Mrs. J. B. Ward.

(Mrs.) J. B. WARD, Carthage, Miss.

I think every natural instinct of the heart revolts against cremation. True, some practical persons have succeeded in converting others to that belief, but their followers are few.

The majority hold their dead too sacred to convert their bodies; the caskets which held the precious jewels of their souls, into elements of fertilization, simply that the survivors may be more healthful and the land more productive. Such reason is against every instinct.

ground was an important and sacred spot, being of great importance to the first settlers in a new country.

Joseph, dying in Egypt, requested that his bones be taken back to the land of his fathers.

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Importance of Children's Day.

It is just what it professes to be, it is Children's Day.

with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies.

HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.50 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pioneering Teacher's Bible, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year and one copy of the Mississippi Baptist Preachers by Bro. L. S. Foster.

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

5. Also to any as above mentioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year and one copy of the Mississippi Baptist Preachers by Bro. L. S. Foster.

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Hires Rootbeer

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper.

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Bligh

costs cotton planters more than five million dollars annually. This is an enormous waste, and can be prevented.

Practical experiments at Alabama Experiment Station show conclusively that the use of "Kainit"

will prevent that dreaded plant disease.

One Hundred Thousand Dollars Endowment for Mississippi College.

Under the propositions of Brethren E. C. Eager and A. H. Whitfield.

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DIED.

Mrs. Rebecca Harvey was born at Haroldsburg, Ky., in 1825 and died in Crawford, Miss., April 24, 1897. Early in life she made a profession of Christianity, and for more than fifty years lived a life that formed a center of influence for good that told in no ordinary manner upon her own family as well as upon her neighbors. She was remarkable for preserving not only family order, but peace and friendship with others under trying circumstances. No provocation or affliction was severe enough to induce or to drive her from this rule. According to God's promise she realized the result in her children, five of whom—three sons and two daughters—survive her.

Four years ago, in January, she received a severe shock upon the death of her son, Dr. Henry Harvey, of the United States navy, followed in May of the same year by a stroke of paralysis. All the long, weary months she sat quietly waiting. During the four years there was not a murmur. No one heard a complaint. Now and then, as the end drew near, she would call in plaintive tones for some one who had gone beyond the river.

Many testify to her virtues, but she is gone. Soon those who remain will follow.

"It's weary watching, wave by wave,
And still the tide heaves onward;
We build like corals, grave by grave,
But pave the path that's sunward.
We're back in many a fray,
But newer strength we borrow,
And where the vanquished camps to-day,
We shall camp to-morrow."

A Wonderful Cure For Kidney Disease and Rheumatism—A Free Gift.

The Kava Kava Shrub, as previously stated, is proving itself a wonderful curative for diseases of the kidneys or other maladies caused by uric acid in the blood. This new botanic discovery bids fair to change medical practice in these diseases, and its compound, Alkavis, is now regarded as a sure specific cure for these maladies.

We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sunset, Texas, is a fine example:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble, and in a few days I was unable to move. For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally, only to collapse suddenly, or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meanwhile I had heard of Alkavis and wrote to an army comrade (now principal of a college, who had tried it. He wrote me by all means to try it, as it had made a new man of him. At the end of two months, and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improvement has been so rapid and complete that I am now able to look at my business. I feel like what life and strength I have to Alkavis. I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavis."

Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair when she found Alkavis; and was promptly cured of kidney disease, and other ailments peculiar to woman. Many other ladies give similar testimony.

Send the Church Kidney Cure Company No. 422 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of THE BAPTIST RECORD who is a sufferer from any form of kidney or bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Femur, or other ailments, or other afflictions due to improper action of the kidneys or urinary organs. We advise all sufferers to send their names and address to the company, and receive the treatment free, to prove its wonderful curative powers.

Music House is the place to buy pianos and organs for cash or on easy installments. 2321 Front Street, Meridian, Miss.

PALMER HOUSE MANAGER.

Mr. Willis Howe Warmly Endorses Paine's Celery Compound.



The Palmer House, Chicago, needs no introduction to readers in America or Europe. It is one of the largest hotels in the world, and is one of the great institutions of Chicago.

Mr. Willis Howe, the well known superintendent of the Palmer House, writes the following letter:

Wells, Richardson & Co., Burlington, Vt.—Gentlemen: It is with a feeling of sincere gratitude that I write you this letter. I was seriously sick with fever, and after passing the dangerous stage began taking Paine's Celery Compound. At this writing I am in excellent health, and in fact never felt better. I attribute this to the use of Paine's Celery Compound. Hoping others will find that Paine's Celery Compound will make them as well as it did me, I am most gratefully yours.

Chicago, Jan. 14, '97. WILLIS HOWE.

Repeated and astonishing success in making people well has lifted Paine's Celery Compound to the admiration of the world as the surest and wisest means of invigorating a "rundown" nervous condition of the body.

Since the discovery of this great remedy, men and women who keep themselves reasonably well informed in the world's progress, have to be martyrs to such well understood troubles as sleeplessness, rheumatism, neuralgia or kidney disease. Paine's Celery Compound is used with perfect assurance in those households where only an intelligent, judicious remedy can get any consideration. As a spring remedy nothing compares with it.

As physicians all the time saying: "The pain of the kidneys, headaches and the mere of nervous debility should be met by Paine's Celery Compound. Its invigorating action is at once felt by irritated, worn-out nerves and brain makes new blood. It brings fresh length and vigor to tired, worn-out men, women and sickly children. For those diseases which are the result of weakened nerves, such as nervous prostration, neuralgia and heart disease, Paine's Celery Compound is the only logical, permanent cure. It feeds the wasted nerve tissues and regulates their action. It tones up the entire digestive tract and encourages the body to take on flesh and increase the volume of pure blood in the arteries and veins."

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|----------------------------|------------|------------|
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